1;Dobrizhoffer M-S (ca. 1760) 1822
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straight, though very black locks. The vast extent of ocean which divides Africa from the southern parts of America, renders a passage difficult, and almost incredible, at a time when navigators, then unfurnished with the magnet, dared scarcely sail out of sight of the shore. The Africans, you will say, might have been cast by a storm on the shores of America; but how could the wild beasts have got there? Opposite to the shores of Paraguay lies the Cape of Good Hope, inhabited by Hottentots which, in the savageness of their manners, resemble the Paraguayrian Indians, but are totally different in the form of their bodies, in their customs, and language. Many may, with more justice, contend that Asia was the original country of the Americans, it being connected with America by some hitherto undiscovered tie; and so they may, with my free leave; nor, were I to hear it affirmed that the Americans fell from the moon, should I offer any refutation, but having experienced the inconstancy, volubility, and changefulness of the Indians, should freely coincide in that opinion. The infinite variety of tongues amongst the innumerable nations of America baffles all conjecture in regard to their origin. You cannot [197] discover the faintest trace of any European, African, or Asiatic language amongst them all.

[3] However, although I dare not affirm posi-

1:Dobrizhoffer M-5 (ca. 1760) 1822
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CHAPTER XI.

OF THE DIVISION OF THE ABIPONIAN NATION, OF THEIR PAUCITY, AND OF THE CHIEF CAUSES THEREOF.

To look for policy in savages will appear to you like seeking a knot in a bulrush, or expecting water from a flint. The Abipones, a nation obstinately attached to their ancient liberty, lived at their own pleasure, impatient of all controul. Their own will was their sole law. Nevertheless, as bees, ants, and every kind of animal, by natural instinct, observe certain peculiarities of their species, in like manner the most ferocious Indians pertinaciously retain, even to this day, certain customs, the ordinances of their nation, handed down to them by their ancestors, and regarded by them as laws. I shall proceed to treat of the political, economical, and military regulations of the Abipones, of their customs and magistrates.

The whole nation of the Abipones is divided into three classes: the Riikahès, who inhabit extensive plains; the Nakaigetergehes, who love the lurking-holes of the woods; and lastly, the Yaaucanigas, who were formerly a distinct [197] NATION, and used A separate language,

1:Dobrizhoffer M-S (ca. 1760) 1822
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Chiquitos, Mocobios, Abipones, Tobas, Malbalaes, Vilelas, Passaines, Lules, Isistines, Homoampas, Chunipies, Mataguayos, Chiriguanes, Lenguas or Guaycurùs, Mbayas, Pampas, Serranos, Patagones, and Yarós. Moreover, the Guichua language, which is peculiar to the whole of Peru, and very familiar to Negro slaves, to the lower orders amongst the Spaniards, and even to matrons of the higher ranks in Tucuman, was used by many of the Jesuits, both in preaching and confession. Different languages were spoken too in the towns of the Chiquitos, which were composed of very different nations. The languages of the Abipones, Mocobios, and Tobas, certainly have all one origin, and are as much alike as Spanish and Portugueze. Yet they differ not only in dialect, but also in innumerable little words. The same may be said of the Tonocotè language, in use amongst the Lules and Isistines. The language of the Chiriguanes and Guaranies, who live full five hundred leagues apart, is the same, with the exception of a few words, which may be easily learnt in the course of two or three weeks by any one who understands either of them.

Many writers upon America have interspersed sentences of the Indian languages into their histories; but, good Heavens! how utterly de-

1:Dobrizhoffer M-S (ca. 1780) 1822
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The sentence, This horse belongs to Captain Debayakaikin, would be rendered by an Abipon, speaking the vulgar tongue, in this manner: *Encha ahëpegak Debayakaikin lela.* But in the language of the Hëcheri you must say, *Debayakaikin lilin.* They salute a plebeian with *Là nauichi?* Art thou come? to which he replies *Là ñauè,* I am come. If a noble person is addressed, he must be saluted in these words: *Là náuirin,* Art thou come? and he, with much importance, and pompous modulation of his voice, will reply, *Là ñauerinkie,* I am come. Moreover, they have some words peculiar to themselves, by which they supersede those in general use. Thus, the common people call a mother, *Latè,* the nobles, *Lichiá.* The former call a son *Laëtaĕat,* the latter *Illalèk,* not to mention other instances. Both in the explanation of religion, and in common conversation, we chose to use the vulgar tongue, because it was understood by all.

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I have said that there are three kinds of Abipones, the *Riikahes,* the *Nakaikétergehes,* and the *Yaaukanigas.* All of them, however, speak the same language; all understand each other, and are understood. Yet each of these classes has some words peculiar to itself. The Riikahes call gnats *ayte;* the Nakaiketergehes *apatáye.* Both names are extremely suitable to gnats, for

1;Dobrizhoffer M-5 (ca. 1760) 1822
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*192 ●197 *ayte* means many, and *apatâye* is derived from *napâta*, a mat, which they use to cover their tents with; and so great is the multitude of gnats in the lands of the Abipones that the inhabitants seem not only covered but oppressed by them. To drink with the Riikahes is expressed by *neèt*, with the Nakaiketergehes by *nañàm*. The latter call a head *Lapañik*, the former *Lemaʔat*. The Yaaucanigas, in the use of words, sometimes imitate one, sometimes the other; but in a few they differ from both. The rest call the moon *Grauèk*, but they, by antonomasia, name it *Eergʔaik*, a star. The rainbow is called by the rest, *Oáhetà*, but by ooo the Yaaucanigas, *Apich*. But this variety creates neither difficulty nor wonder. The Teutonic language is used by many nations, but how greatly does it differ in different provinces, not only in dialect but also in words! How different is Tuscan from the languages spoken at Milan, Savoy, and Venice! How different is Castilian from the languages of Arragon, Andalusia, Navarre, and Valencia!